

## EDITOR'S PREFACE

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In 1929 important investigations were carried out in the Monastery of Lips by the late Theodore Macridy, assistant curator at the Archaeological Museum of Istanbul and later director of the Benaki Museum, Athens. Macridy himself published only a very brief note on this work;<sup>1</sup> some of his more significant finds, however, as well as certain deductions that he drew from the study of the monument were made known by other scholars.<sup>2</sup>

Macridy's final report, written in Greek, was submitted by him to the Archaeological Society of Athens shortly before the outbreak of the Second World War; the ensuing cataclysm and the author's death (December 1940) prevented its publication. In the summer of 1962, having heard it rumored that Macridy's report was still in existence, I approached Dr. M. Chatzidakis, Director of the Benaki Museum, who had no trouble in locating the manuscript at the Archaeological Society. Thereupon, the Council of the Society, at the instigation of Prof. A. Orlandos, graciously ceded to Dumbarton Oaks the publication of this important document with the understanding that it would appear in English translation. To both Dr. Chatzidakis and Prof. Orlandos I should like to express my sincerest thanks.

While the bulk of Macridy's text is naturally devoted to an account of his investigations and to the description of the finds he made, there is also a section, of somewhat questionable value, in which he discusses the history of the monument. After some hesitation, I decided to retain this section because, on the one hand, its omission would have broken the sequence of the narrative, while, on the other, I did not wish to introduce into Macridy's text any views that would be at variance with those he himself held. In other words, Macridy's report is here presented as a "document," except for some minor corrections and the abbreviation of certain passages that appeared to be of little interest. The additions I have made to the footnotes are placed within square brackets.

The reader should be warned that some of Macridy's views are, in our estimation, incorrect; in particular the following:

i) As Mr. A. H. S. Megaw was able to establish by excavation (see *infra*, p. 280f.), there is no evidence whatever to suppose that the north church (which is of the early tenth century) stands on the foundations of a sixth-century church. This fact naturally invalidates part of Macridy's historical introduction (p. 254f.) in which he attempts to find a name for this alleged earlier church and tentatively identifies it with St. Mary of Urbicius. Actually, the district of Urbicius lay in a completely different part of Constantinople, close to the Strategion, i.e., somewhere in the vicinity of the Sublime Porte. <sup>3</sup>As for the church of St. Julian, which Macridy introduces into the debate, that, too, had no connection whatever with the Monastery of Lips.<sup>4</sup> It is to be regretted that Macridy's mistaken theory concerning the existence of a sixth-century church has found its way into learned literature and will doubtless continue to be repeated for some time to come.

ii) Macridy's account of the north church is inexact in several respects: e.g., this church was not really five-aisled since the two outside chapels did not extend the full length of the nave;

<sup>1</sup> *Arch. Anzeiger* (1929), p. 343 ff.

<sup>2</sup> S. Casson in *Discovery*, XI (1930), p. 143 ff.; *id.* in *Illustrated London News*, 11 April and 27 June, 1931; *id.* in *Burlington Magazine*, LIX (1931), p. 212f. and pl. D; LXI (1932), p. 267 and pl. 1, A, D; D. Talbot Rice in *Antiquity*, IV (1930), p. 418f.; E. Mamboury in *Byzantion*, XI (1936), p. 263 ff.; *id.*, *Byzance-Constantinople-Istanbul. Guide touristique*, 3rd ed. (Istanbul, 1934), p. 235 ff.

<sup>3</sup> Cf. R. Janin, *Constantinople byzantine* (Paris, 1950), p. 370.

<sup>4</sup> Actually, there were at least three different churches of St. Julian in Constantinople: one near Constantine's Forum, the second εἰς τὰ Λίβρα, i.e., not far from the Monastery of Lips, and the third in the district of Psamathia. See R. Janin, *Géographie ecclésiastique de l'empire byzantin*, I/3 (Paris, 1953), p. 268 ff. Macridy erroneously combines indications pertaining to these three different churches.

there appears to have been only one staircase tower, the one on the south side. These and other points are discussed by Mr. Megaw (*infra*, p. 283 ff.).

iii) We see no reason for supposing that the perambulatory is later in date than the south church. It is true that the juncture between the two (at the east end of the south wing of the perambulatory) is not bonded, but they are both built in precisely the same fashion<sup>5</sup> and, furthermore, both display the same unusual flat arches facing one another on the longitudinal and transverse axes of the south church (cf. figs. 1, 46, 57).<sup>6</sup>

iv) Macridy's dating of some of the more important sculpture finds is in need of revision. The fragmentary eagles pictured in figure 31 (to which should be added the broken heads, claws, and probably the large wing in figure 40, E, F, G, H) are unquestionably of the tenth century. As for the well-known archivolt decorated with busts of the apostles (fig. 32 ff.), we are convinced that it is of the Palaeologan period and that it was applied to an arcosolium tomb.<sup>7</sup>

The illustrative material is Macridy's except for figures 1, 3, 56, 70, and 71 which are reproduced from photographs taken during the thirties by Mr. Nicholas V. Artamonoff.<sup>8</sup> The architectural drawings and watercolors are the work of the late Ernest Mamboury. With regard to the roof plan (Macridy fig. 9), it should be pointed out that the transverse wall at the east end of the passage running between the north and south churches is incorrectly indicated as being of the tenth century; this wall, which has since been dismantled, was unquestionably of Turkish construction, as can be seen in Macridy figure 22 (cf. *infra*, p. 289).

The objects found in the course of Macridy's excavations are, for the most part, in the Archaeological Museum of Istanbul, some of them in the exhibition rooms, others in the depot. They bear the following accession numbers: 4309-4367, 4369-4371, 4380, 4569, 4570. The smaller objects, such as the tiles and loose pieces of inlay, are kept in a wooden chest, No. 368. For permission to study and, in some cases, photograph these objects, I am indebted to Bay Necati Dolunay, Director of the Archaeological Museum. I have also received much help from Dr. Nezih Fıratlı and Mme A. Rollas, curators at the same museum. I have no knowledge of the present whereabouts of a steatite carving reproduced by S. Casson in the journal *Discovery*, XI (1930), p. 146, and described by him (*ibid.*, p. 144) in the following terms: "Of the minor objects found one of the most interesting was a large part of a steatite icon, exquisitely carved, depicting a scene from the life of Christ which has not yet been satisfactorily interpreted. This small icon was found in a tomb." This object is not mentioned in Macridy's report.

In the section headed "Additional Notes" (*infra*, p. 299 ff.) Mr. E. J. W. Hawkins and myself discuss certain topics that have not been satisfactorily dealt with by Macridy, as well as certain recent findings made during the restoration of the monument on behalf of the Byzantine Institute Inc. and of Dumbarton Oaks. A systematic survey of the marble carvings still remaining *in situ* will be found in this section. We regret that certain findings made during the 1963 season could not be included in this publication; an account of them will be given in the near future.

<sup>5</sup> Cf. Macridy figs. 1, 46, 56. The technique is as follows: five (sometimes six or seven) courses of brick alternating with three or four courses of roughly dressed stone, each course of stone being separated from the next by one or two courses of brick. The bricks are 34 to 36 cm. long and 3.5 to 4 cm. thick; the joints between them are weathered. The mortar is of a pink color. The height of five brick courses and five joints is about 41 cm.; of four stone courses (separated by single courses of brick) including joints, 1.00 m.

<sup>6</sup> For the sake of symmetry, the perambulatory also has a flat arch on the longitudinal axis of the north church. The flat arches are indicated on the Diagram by the initials F.A.

<sup>7</sup> For style, cf. the capital from Fethiye Camii, *infra*, p. 331 f. and figs. 26-29.

<sup>8</sup> Mr. Artamonoff has very kindly donated to Dumbarton Oaks his rich collection of photographs taken in Istanbul and Asia Minor.